Editorial

Nowa Kultura (New Culture) is a publishing collective. Its purpose is the publishing of books, brochures etc. which will contribute in the procedure of education and the creation of critical thinking, mainly at the world of political books.

The structure of the editions is based on the culture of autogestion, which answers at the same time the issues of livelihood and also to the political promotion of this culture and not the one of volunteerism. The income of the books and brochures they cover the needs of every edition (translating, editing, printing etc.), as well as those of the next editions. Our goal is to help the seeds of autogestion at every phase of the creation of a book, from the translation until the selling of it. We support every working collective that exists, while we try to help all the others so that they can become reality, because *AUTOGESTION IS OUR WEAPON*.

We are open to anyone who wants to get in contact with us to publish something that they wrote, translated or even get help if, for example, they are a working collective that we are unaware of.

Useful Links:
nowakult.blogspot.gr
libertatiasquat.blogspot.gr
facebook.com/antifa.pthess/



Contents

No Sundays as working days are a solution to the economical crisis of capitalism

Since 1910, public holiday on Sundays institutionalized after working class struggles.

In 2012 Sundays legalized as working days as a solution to the economical crisis.

In 2015, the government coalition of the parties SY.RIZ.A. and AN.EL. made clear that they will bring back the institution of the Sundays public holiday, but never happened.

existence of individualism and of sexism, together with the low wages, capitalism reinforce itself adding a new way of exploitation of the workers. This measure ,of course, receives the social acceptance that it needs, through the unconscious consumers who, as they say, 'they don't have another day for shopping'.

The abolition of Sundays public holiday has no goal to improve our quality of living.



We have no delusion that the extra working days and hours will give the solution for the economical crisis and that the economy of Greece will rebound. Through the intensification of working, the development of competition, the

In contrast, it is a measure that will support the big companies and at the same time the capital itself. As a result the masses are driven to poverty.

In plain words, this measure is another step for the transformation of people to workers-slaves and consumers with zero free time for their self-growth.

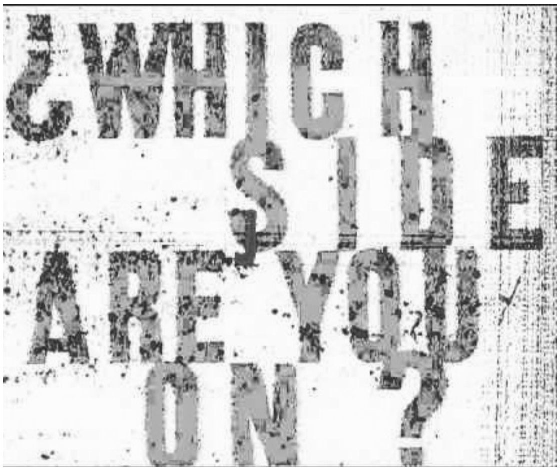
Our struggle is not only a claim for better working conditions. As any other we participate, it is a part of struggles against the capitalistic system as a whole. This fight must become reality at every part of opression of the system that we live in. The pint is that in all of these struggles the working class must play a leading part. The workers must fight for their rights through self-organized workers' unions and self-organized struggles wherever they work.
Accordingly to the workers, the consumers must act and deny to support this difficult situation of exploitation. Thus, they will express their solidarity.

★ The photo was taken during a demo at a mall in Thessaloniki with a coaliation of groups from the anarchist/communist political scene against the Sundays working days.

Thoughts about general strikes

After lots of demonstrations-strikes that have taken place in Greece from 2008 till now, when the ''big crisis'' was emerged, we consider that it is important to review, critic and finally valuate this matter. For us, this crisis is not something ''random'' or an ''unfortunate'' happening. It is neither a result of a bad filancial management, nor of some opportunists or individual politicians.

We understand the crisis as a basic component of capitalism, where state and capital try to restructure the exploitative relations (relations between exploiters and exploited) aiming the depreciation of the workforce. At the same time, we believe that crisis is an opportunity to show off the contradistinctions of capitalism and finally destroy it.



In case of Greece, trying to detect the form and the organization of the social class counterattack, we consider general strikes as potential revolutionary means. However, we observe that the form(aspect) of present strikes seem unable to create a real revolutionary and radical method of proletarian struggle against authority, in spite of the great amount of protesters' participation as well as the confrontational techniques that are embraced by them. Certain pathogenesis are being reproduced. If we consider the prevalent circumstances, the percentage of workers that strike consciously is very small. Also, considering strike as a way to paralyze the producing procedure we observe that this rarely happens. On the contrary, during these mobilizations, the consumption keeps being unrelenting. Furthermore, being fragmentary and with low duration, strikes, seem to became a way for the social anger to be 'decompressed'. As a result of these, they cannot compose a continuous procedure to the escalation of the economical-political race.

At this point, we would like to refer to the part of institutional and partisan trade unions. The General Confederation of Workers of Greece (GSEE) and the Civil Servants Supreme Administrative Council (ADEDY) as also the All-Workers Militant Front (PAME)* as they lead at most of workplaces due to the lack of powerful, self-organized and revolutionary bases, they constitute the main expressive-administrator unions at work issues. Regarding these, we cannot do anything else but to oppose to their systemic role which is nothing more than seeking social peace for employers by organizing strikes that are unable to have a radical and revolutionary character and be a real threat to the system.

As we have mentioned before, we consider strikes as the main way of complete paralysis of the productive process. Starting from the financial arrogations, through interaction and development of consciousness that are raised by participating at strikes, these arrogations, have to transform to a general political struggle.

Thus, the need of a revolutionary institution of the working class with assemblies and self-organized unions, also with the creation of working collectives and possession-self management of the production means by workers themselves, is urgent. The creation, namely, of a new centerpiece for the coordination and diffusion of solidarity between workers.

*founded on the initiative of Communist Party of Greece

A few words about the self-education group

The self education group is created as a need for more discussion and analysis of subjects that we have not time to discuss in the main assembly. It is a need to have (political) thesis in main topics for the (self-)determination of the group in theoretical basis, that lead to the definition of the practical basis too. So we decided to create this specific structure to solve the problem.

A main problem that this process tries to solve, is the creation of informal hierarchies that are shaped inside of these ''open'' assemblies of assorted (heterogeneous) people in the base of knowledge-cognitive level of the individualities who compose it.

This structure is combined with the operation of an open-lending library and also with study and discussion .It took its final form at November of 2008, and continues until now in the squat. The procedure that is being accomplished is the following. After a discussion, the group chooses a topic that is interested in , then it searches for bibliography and finally each member takes over a book. After a specific period the presentations begin. One member reads the book and makes a presentation to the others and continues with discussion. This happens in cycle (everyone must read and present a book), and that is the way that self-education works.

The main purpose of the group's existence is not to make a specific brochure with the conclusions of each discussion, this happens in specific cases. We do not want in any case these inferences to be dogmatized by the squat.

Action requires knowledge and knowledge requires education

In contrast, the prime ambition of this group is the unforced participation in this procedure aiming to the an-



ti-hierarchical and meaningful education through interactive communication. The inferences enable the group in making decisions at different topics.

The group of self education, is an open procedure for anyone who wants to participate. It is not a private group only for the members of the political assembly despite the fact that it started from them.

This social profile of this procedure, wants to promote the meaning of participation and collectivity and opens new fields of communication. With this way we overcome the sterile culture of parties and cafes, and we give the message that:

'ACTION REQUIRES KNOWLEDGE AND KNOWLEDGE REQUIRES EDUCATION'.

The arabic spring
and other colorfull urban revolutions

On the 2000's there have started -and are still going on- some broad developments and reclassifications in the area of the balkans, northern africa, ex- USSR and middle east, which we perceive within the frame of a wider geopolitical transformation for the reordering of the sphere of influence of the ''great powers''. In a communist phraseology, we would say that we have to do with a war between imperialistic powers that aim the safeguarding of areas of economical exploitation.

But this is a war different than the others. A "low intensity war'' as it is named -in the frame of a wider nomenclature - , in the form of marketing, by the ones that perform these operations. Operations that are being literally foisted as spectactle with the excuse of the protection of the poor and opressed peoples from ruthless and blooded dictators. For the revolutions that break out in these zones, several imaginative brand names/ labels/ trademarks have been invented like; orange revolution, revolution of the tulip, arabic spring, collateral damage, etc.

The strategy of these operations is to exploit circumstances of discontent and intensity that are being created within these countries. With existent rather than fictitious causes like poverty, hunger, politial oppression. The triggers vary; from fraud in the elections to the suicide of a breadwinner, the murder of a member of the suppression forces or a strike somewhere. All these have as a result the spontaneous political disobedience. Something that is being built on the apolitical and superficial - but also omnipresent - strength of the social media. With mass demonstrations and assemblies in central squares and with the dominant element that they are not instigated or based on political movements. With no other demands than to send away the existing government and replace it with a new one. Trying to be bloodless, with weapons the massiveness, the right of the demands - mainly for more liberties - and mainly their dislike for political parties and organizations. Since "everyone is the same, everyone is guilty. The aim is to join under the flag of spontaneity almost all of the

spectrum of the classes of a society. At first, there is the aim of a non violent clash with the existing regime, but if this finally occurs, to remain in a controllable and manageable frame. Even when armed clashes occur, the spectator needs to have the feeling of their spontaneity. We are not fans or worshipers of violence. But revolution, as we mean it from our viewpoint, consists of the self management of the production means, communism, equality, peace and democracy.

We don't support conspiracy theories; that behind everything hides one or another. As said before, the reasons and excuses exist. The problem that comes up is the standard recipy that is being followed in these occasions, in a sequence of events that is almost identical. Is the similarity of reactions accidental? Or maybe the reactions/uprisings/revolutions have molded into one recipe in the frame of globalization? The similarity of the demands? Is it because of the crisis? Maybe this is also a strong factor. In a capitalistic system the battle of the classes is never going to seize to exist. The point is which class will be favored by the solution.

The glorification of spontaneity and of the social movements is what we understand and want to point out, analyze and criticise. Every action is being judged from its result and, in this case, the results are quite negative for all the kinds of outcasts and oppressed. We are with them, but the conscious ones, the ones that shined through their absence in these historical events. To justify our positions we will cite the events of the most distinctive case of colourful revolutions.

Serbia, 2000

In the - already devastated from the civil war - ex-Yugoslavia, the regime of Milosevits, the last communist regime, remains. The uprising is mainly organized by the team OTPOR (resistance) and has all the characteristics we mentioned before. "OTPOR started operating on October of 1998 with 11 memebers of age 20-25 in Grinnet Cafe in Belgrade." Soon more than 70.000 thousand people registered in the organization. The "statement for the future of Serbia" was endorsed in the end of 1998 by six different universities of the country, while the first conference of the organization took place in Belgrade in the end of 1999. The records of the conference underlined the main points of the serbian, peaceful, non-violent, democratic struggle; free and fair elections, democracy, independent universities and media, free-

dom of speech and the right to assemble.'' Their logo is the black flag with the white fist, which would later be the global flag of the colourful or "urban" revolutions. The results was to take down the regime, have Milosevits arrested and carry out elections. Poverty and inequalities will remain.

Georgia, 2003

The "rose revolution" has Kmara (that's enough) as a slogan. The U.S.A. try to place their "marionette" president without taking into account the russian "friends" that react immediately and violently and prevent the coup.

Ukraine, 2004

The "orange revolution" with the slogan Pora (it's time) is caused by the attempt of the change of the sphere of influence from russian to american. The uprising had all the characteristiccs we mentioned before. The result was a american-friendly, or western-friendly regime to be imposed for a while but not for long, since Russia didn't allow this change.

Kirgistan, 2005

The ''revolution of the tulip'' has the same fate with the countries of the ex- USSR.

Tunisia, 2010

The self-immolation of a retailer is the spark that will light the wick of the ''arab spring''. Twitter and facebook are on fire and in no time all the social layers enter the dance of the uprising. The middle class that wants a share in the management of the state, the poor and landless that have nothing to lose, bosses and workers. So, everyone together; oppressed peoples, doctrines, ethnicities, sects, fans of teams, Al Kaida, islamists.. from moderates to fundamentalists. What a fucking revolution, everyone inside and on the other side the cops, the bureaucrats and the army. After a somehow controllable clash but even more a spontaneous one, the elections are won by the islamists, the ''light'' ones. What kind of ''spring'' is this? Maybe only we, the demanding ones, cannot understand. Having some puppet of Christodoulos or Ieronimos (1) seems more like an arab middle age or a heavy political winter. Tunisia was the motive for a series of uprisings of ather arab countries of northern africa. We will talk about Egypt.

Egypt, 2011

'In the beginning of 2008, the workers of the textile state factory of the city Al Mahala Al Kubra, stated that they will strike the first Sunday of April, protesting for the

low wages and the high prices of the food. The workers attracted the interest of a team of young bloggers, which, through facebook, started to organize strikes and demonsrations all over the country as a sign of solidarity to the workers of Al Mahala. That's how the movement of 6th April was created. What flowed so smoothly through the internet, proved to be much more difficult in practice. The unprecedented for the country protests of 6th April did not achieve their goal. The protesters clashed with the police, which finally entered the factory and stopped the strike. The protesters burned buildings while the police unleashed fire to the assembled, which resulted to the death of two people. The conclusion of that day was that facebook is a great means of organization and rallying of the people, but is not enough, for the people that went out on the streets to protest against the dictatorial regime, to win the fight. On the summer of 2009, the twenty year old egyptian blogger Mohammed Adel, instigator of 6th april movement, together wih four more members, visited the OTPOR movement in Serbia. After they got their lesson, followed the domino of the arab uprisings and the epic of tahrir. A square that was so honoured, spontaneity in all its glory, became a poster, became a slogan, became imaginary, up to the point that people said that the muslim women with chador and stones in hand are the revolutionary subject. Such a passion with tahrir. The direct democracy of the tahrir assemblies became the new fantasy of the lefts/ anarchists. Now, how is it possible to have a substantial and effective communication between such a big and heterogenous crowd? This is something that only the dogmatism of spontaneity can explain. In any case, the result of the case of Egypt is characteristic for all the ''arab spring''. It is also important to note that the revolted count hundreds or maybe even thousands of dead, injured and tortured. The ones who took the lead in the uprising were defeated in the elections from the ''brother'' muslims, who, in the uprising, where absent. The adjacent friendly party to the ex-regime was second in the elections. Failure? For now, probably yes. And, to say the truth, in 2 september 2012, the news presenter of the national tv appeared with hijab, breaking the ban of decades. Moreover '' the problem of sexual harrasment in Egypt has reached epidemic dimensions, especially the last three months - and it's clear now that behind the elation of this problem hides the ''turn'' of the country to the

traditional islamic morality, that forbids the women to move unaccompanied, even if they wear the hijab.’’!

We will quote an announcement of the socialist rebels of Egypt on the 20th of March that we consider a good sample without being indentified with the specific organization; “Modern imperialism uses various mechanisms to achieve its only goal, which is to ensure that the arabic regimes will remain loyal to the submission to the monopolies of global capitalism and the policies of colonialism. This becomes achievable with the alliance of the classes that benefit from the maintainance of the old regime and that fear the spreading of the peoples revolution. The interference takes place in a lot of forms; Through propaganda and the use of controversial sources of funding that connect with the american government and companies that support american or zionist imperialism, or through military operations. The invasion of the Peninsula Shield Force in Bahrein, the announcement of the military operation in Libya, the visit of HIlary Clinton, the suitcases with dollars that appear under the pretext of the “support of democracy” or the spreading of “democratic concerns”, are all part of the same plan. This doesn’t mean that we have to deal with a “conspiracy’’, but that there is naturally a tight interrelationship of interests between systems, governments and the international capitalist monopolies.”

The indignants (Los indignagos).

We consider that the movement of the indignants in Spain and Greece moved aroud the same structural features of the “peaceful revolutions” that were party described before. Although we have already analyzed this movement in the first and second issue of nowa kultura, we will examine a bit one of its structural parameters. The movement of the indignants turned into action the slogan of a portion of the anarchists “everyone out on the streets”, something in which we never agreed. Everyone went out on the streets and then what? Everyone wanted to defend their own right and all together to support their privileges. Probably for the anarchists all of them are the cause of the crisis. We point out the specific issue/slogan because it is the quintessence of randomness, everyone out on the streets and whatever comes out. So, we are talking about the quintessece of these “revolutions” that detest organization. This is the principal enemy of these opinions, theories and practices; the organisation of the masses,

the structure that has a programme and a target. That is what they fear and fight with every means, either through ''institutional chairs'' of external policy management, or through extra-institutional assemblies that are always with the ''others'', while the others are never anything.

Libya, 2011

The domino of the arabic spring passes through Libya were the resistance of the regime will lead to a civil war, intervention of France and England, and finally the fall and execution of Kadafi. Thousands of people were slayed.

Syria, 2011

Until now, civil war is still going on with thousands of dead people and probably the Assad regime is going to lose the battle against the opposition which is guided by NATO and is fully equiped.

Generally, in all these occasions the element of proletarian struggle was missing. Wherever this was brought into life (e.g. Egypt) followed the strategy of spontaneous and romantic revolution, without demands. What we probably cannot see; the beauty of the organization that is hidden in spontaneity and not the one that already exists and tries to lead or maybe ''run the show''. So. now wear the hijab and see you in the next uprising.

What stays from all these situations is the urban essence of these revolutions that stay far from taking revolutional characteristics as we mean them or otherwise a class revolution. The violent change of the regimes with other ones of the same type, shows the need of organized political movements that could replace the previous ones in case of an uprising. In other words, to turn the uprising to a revolution. We hope that the change of the regimes will in favor of creating and fermenting the cores, through which will start the revolution proccess.

The cordon of the urban reformistic colourful revolutions has way to go. Let's throw the leaders in their traps, turning them into real revolutions; turning the imperialistic war to a class revolutionary war.

★ This text was written in 2011 and thus it contains some outdated infos.

Autogestion is our weapon

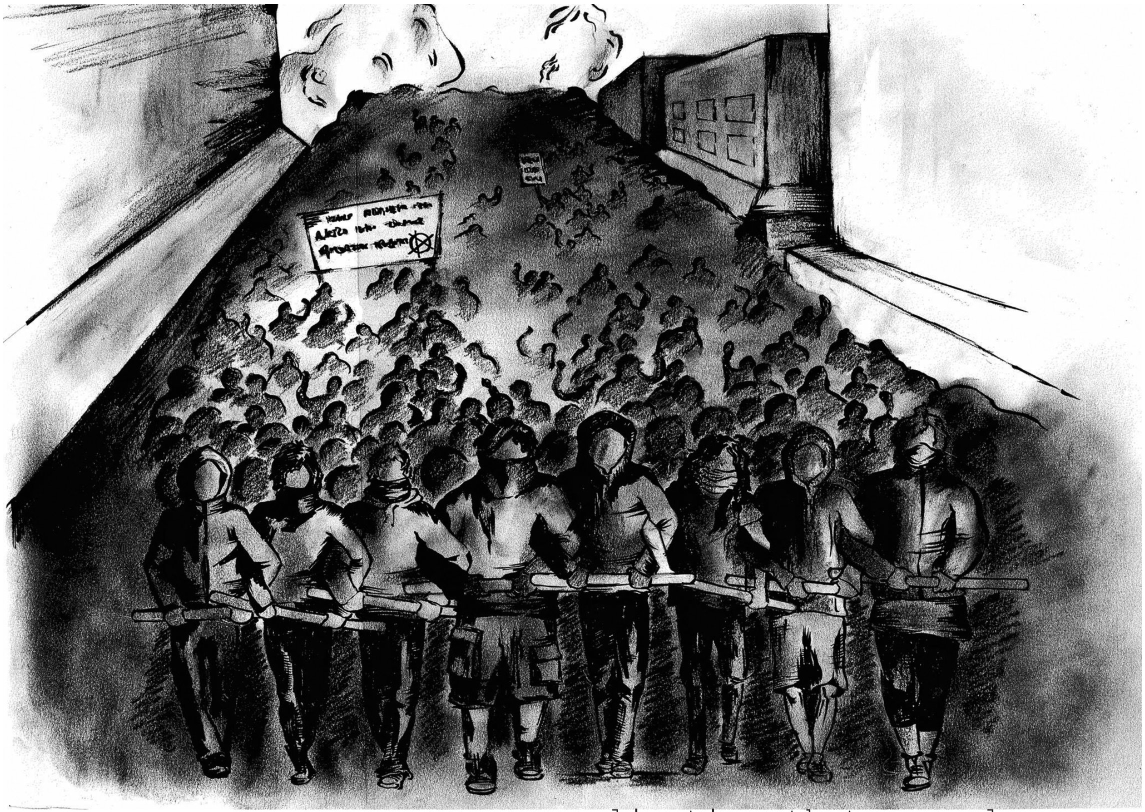
We learned with a smile in our faces that the workers of Viomichaniki Metaleftiki (Vio. Me.) want to get the production of the industry in their hands in exchange of the unpaid wages the boss owes to them. The struggle started at May of 2011 after the closing-abandonment of the industry from the management. As an answer the general assembly of the worker union (40 people) with a percentage of 98% agreement proceed to work stoppage.

Since September of 2011. Vio.Me. is a part of the Filkeram-Johnson ownership. The industry used to produce mainly glue for tiles and it's based at the industrial zone of Thermi, Thessaloniki. Our thesis is the occupation and autogestion of the production. As a political group, we stand in solidarity with the demands of the workers of Vio.Me. and we make clear that we will support any other struggle of the working class that put as a goal the autogestion of the workspaces. We think that the struggle of Vio.Me. moves at that direction.

Only solution…autogestion

We put as a primary goal, so we can overthrow the economical crisis and the capitalistic system, which gives birth to it, the autogestion of production through the creation in a massive way of the culture of collectives, through the creation of revolutionary self-organized worker unions and in general the organization of our class through realistic revolutionary logic and actions.

Unfortunately (or fortunately for some other people) the majority of the working class struggles stay only at the level of economical part of the struggles. At that point, with the struggle of Vio.Me. its putted on the table the plan of autogestion of an industry through the control of the workers. As they say at their announcements, they don't fight only for the money their bosses owe to them, but to take the control of the production at their hands. They create a plan of the viability of this structure: they demand from the state a law form that will let them work under a legal state and so let them start the engines



new law form for the control of industries (bankrupted or abandoned) by their workers does not guarantee their viability at the beginning. Autogestion of the industries by itself can be used as a tool to pressure of the creation of better law forms.

Neither privatization nor nationalization

We think that the workers by themselves should make clear their ideas and meaning of the state of the workers' control they want to have. From our point of view we stand against the logic of private co-operations who have profit as the sole goal of the co-operators. We also stand against at any total nationalization that cancels every meaning of workers' control and autogestion, by creating a logic of delegation and hierarchy, ideas that they're against the idea of autogestion which is structured on the conscious co-operation.

The possibility of trade-economical war against any structure of this kind, if necessary, can be confront partially and for a small period of time through the help of the state for the continuum of the circle of production and the selling of the products. Also, the social solidarity, at this case, has to be transformed in a tool of political pressure to that way, always with the idea of autogestion as a criterion.

This specific struggle makes clear the need of creation of a political organization, which we think that is the basis for the construction and the coordination between people, political groups, actions, movements with revolutionary characteristics and goals. A political organization, through which we can organize our political struggles with the point of reference to the intensification of our class struggles and the revolutionary practices.

That's why we want to note some issues we found in the solidarity assemblies for Vio.Me. and we think that they have direct connection with the structure of the idea of autogestion. First, there is a part of the solidarity people that it does not put autogestion of production as an average of values. Also, other people they can't decide if they speak to the working class, the Greek population in general, the bosses (big or lesser). That's why we suggest the creation of not just another solidarity assembly that's going to get dismembered by itself when the struggle will be finished, but a soli-assembly created by affinity groups and organizations who they are not going to change their political propaganda whenever they are going to gain political surplus. We talk about those that through their writing and acting they prove that autogestion can exist, exists, and evolves in the city we live. We don't want to be dogmatic, but we must be clear with the issue of autogestion. Against randomness and deification of spontaneity, against the dogmatic defense only of the workers' rights, as the only way of the class struggle, the struggle of Vio.Me. is a step to the creation of autogestion at every part of the production, if there is will, structure and organization. And all of these, because we must not let this struggle to become food in the jaws of reformism and fascism.

If you cannot do it, we can.

★ This text was written at the beginning of Vio.Me. struggle.

Politics of antifascism

In an era of generalized global capitalist crisis, fascism emerged to counterbalance communism; as an outlet for the crisis, via expansionism (imperialism) and forced labour. Superficially defending, the bourgeois, the guilds and the interests of the national work force through conservative politics, fascism establishes complete dominance over the urban class and the capital.

From the formal subsuming of labour to the capital, to the typical (way of working) fascism super-intensifies the exploitation of the population. The roots of fascism lie in poverty, both material and spiritual that is caused by capitalism and its crisis', by habit and by the opposition to the different since it defends the interests of capitalism.

Fascist ideology is primary expressed through aesthetics/aesthetically in a militant way (athletic, clean and shaved) absolute and imposing. Taking up characteristics of fundamentalism and ruthless secular religion, its basic doctrine is the superiority of the nation. Its imperiousness is expressed via the ideals of strength, superiority of the fittest (aryan race), bravery and the strict enforcement of rules, that have as a standard the reproduction of the strongest. Fascists create an extremely conservative society that worships the nuclear family and is guided by men.

The cause of the emergence of such ideologies will continue to exist, as long as inequality exists amongst humans and as long as competition, social darwinism and capitalism exist that imply social, political and economical crisis and create an illusion of consciousness of human relations.

Fascism can be faced , by analyzing ideologically-theoretically and practically its causes. Taking as a fact that this construct originates from capitalism and the habits that accompany it, the fight against it contains, the rupture-denial with this specific way of producing values and ideas.

For us though denial does not suffice, for essentially it does not allow substantial rooting of this phenomenon since, it does not suggest any affirmative position. In the war with capitalism, we

oppose communism as the sole other way we have to travel.

In all the uprisings and moments that class struggle was intense which have happen through history, that did not turn to revolutions, the repression and the measures taken (strengthening) by the government authorities were, very cruel (Spanish revolution, German Freicorps, Greece NUG*1). In a few words the counter –revolutions take the necessary measures, to suppress the phenomenon.

In this case, fascism strengthens this ascertainment as it confirms the rule. After the attempts made by the Spartacists in Germany and the Workers' Counsels in Italy and the almost successful seizure of power and establishment of communism, followed the organized and practical attack of the capital.

The connection between the rise of the nazis and the failure of the 1917-1919 revolution is direct and we believe it derives from the danger of communism. Also something else that should be mentioned is the fact that nazis are servants to the capital.

National socialism mobilizes all the social layers, with emphasis on the middle class with suburban characteristics. An obvious example is that it came to power through elections in Germany. Considering the socio-political condition that existed in the countries, we mainly examine (Germany-Italy) we see that in Germany the formation of the national state is considerably delayed, because of the persisting feudal type of constitution.

Within the bourgeois democratic revolution, national unification means "economic unity" of a social formation. Although these countries are financially developed, they are late arrivals to the capitalistic system. Via the increased exploitation of the working force and state interventionism, national socialism runs forward overcoming obstacles and establishes prosperity for all Germans.

The bourgeoisie mans the positions in the state mechanisms, where they already had kept some influence (feudalism) and the concentration of capital helps with investments.

Restoring the lost prestige of frustration from the lost wars (first world war), fascist movement responds to the fear of the different, with the creation of conditions for survival of a regulatory environment (peace, order, security) and thusly manages to secure benefits and to zero unemployment, in benefit of their own nations.

The fascist movement, became stronger thanks to the support of the finance capital (indus-

trial-banking), which was at that time strong and is based in the habit that follows the social reproduction.

Also it had a much better organization. Communists and social democrats were falling behind, due to the fact that they were fighting with each other and both sides respectively collaborated with the nazis. (The socialists signed the war reparations of the First World War, collaborated with the Freicorps in order to bring down the Spartacists, showed tolerance to the Weimar Republic; while communists respectively in 1927 created a working front with Hitler. Example of similar collaborations today is the social democracy of Greece, with the collaboration of Syriza-Kammenos*2).

The politics of anti-fascism (for us), consolidates the questioning of capitalism and subsequently the fascist model of production. The anti-fascism of the historical movements, unifies the people's propensity for equality, humanization, justice and highlights the denial of totalitarianism through the memory of horrors of fascism and its results.

Its crimes also contributed to the constant vigilance of the movement.

Given the absence of an overt fascism, the anti-fascist struggle, expresses selfless and meaningful differentiation against the ideology of fascism (attitude, perception, function) with the respective lifestyle.

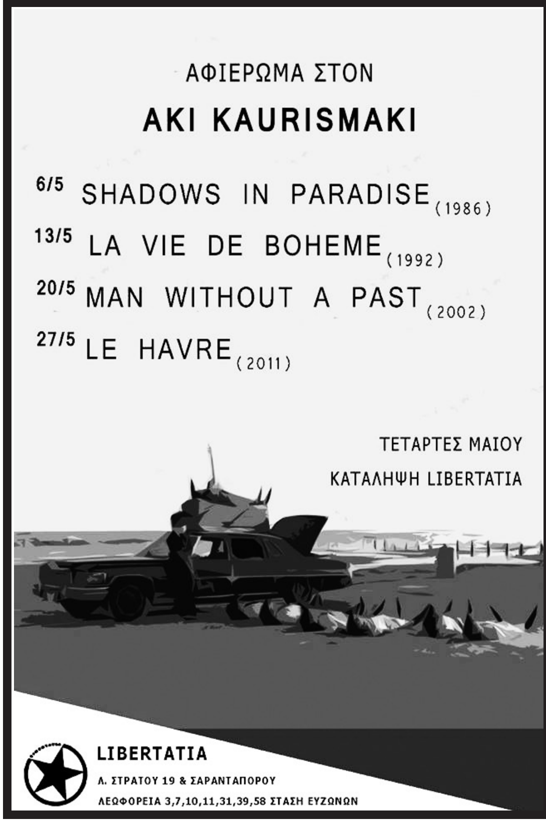
Fascism is a specific political system that was born about a century ago. Today's devoted fascists come from this political tendency and bear its characteristics. Therefore although the conditions have changed, the content remains the same. Thusly, anti-fascism today since it fights the same roots, is thought to be a continuation of the anti-fascism of the 30's.

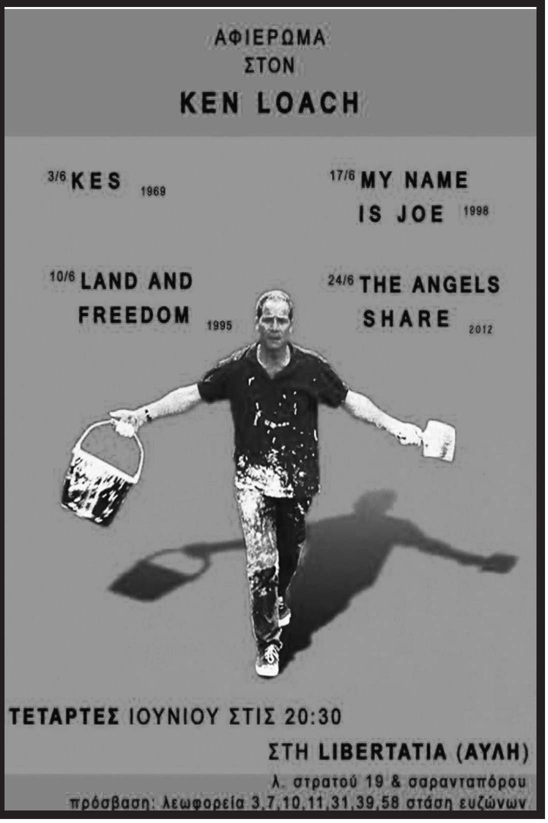
The anti-fascism today cannot be meant as a whole, since the analysis of many anti-fascists is limited to the denial, while ignoring the causes. This further implies that the actions depend, on the position of the collectives in a historical continuity and the means they use. Radicality is defined depending on the means.

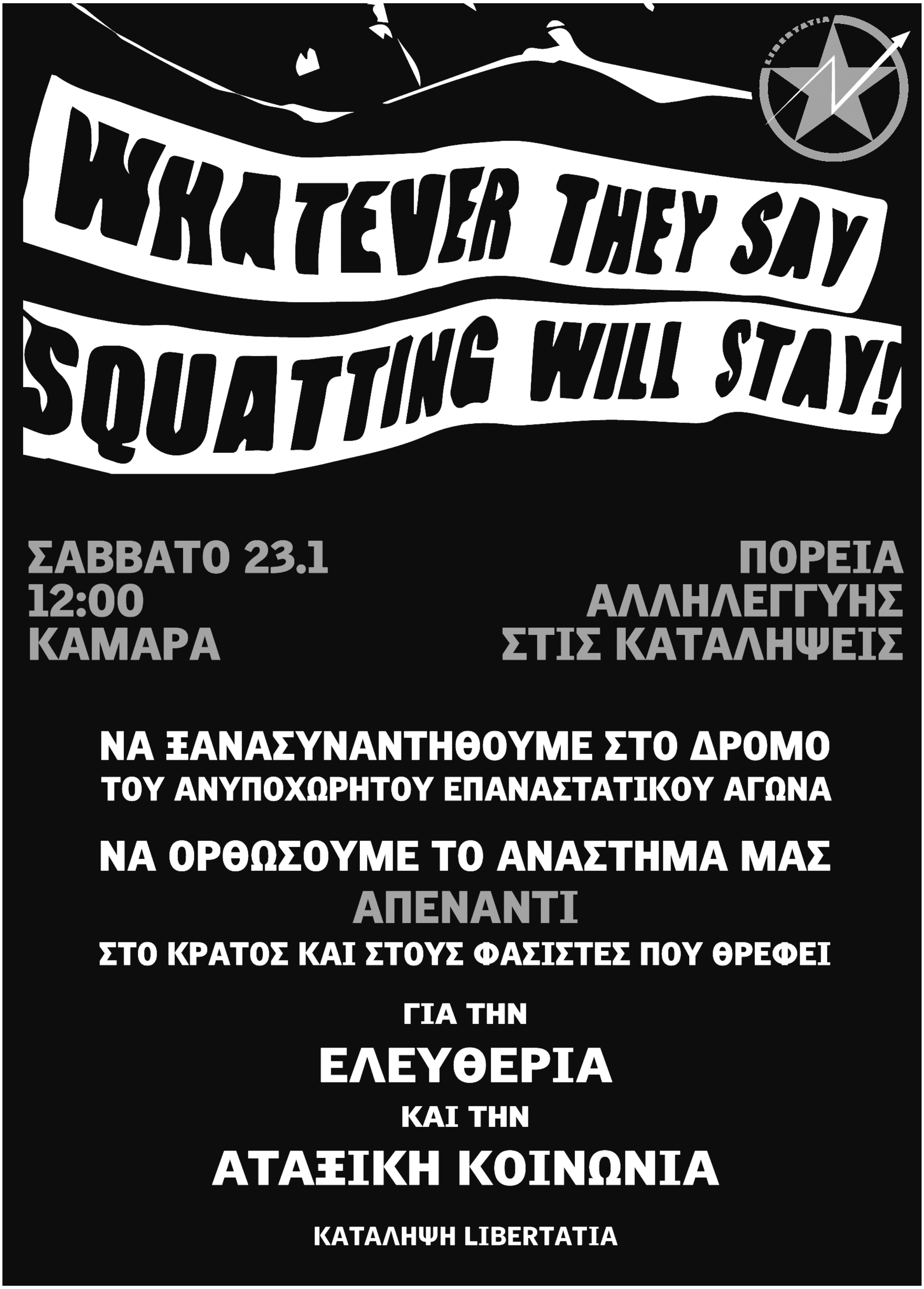
For us today, fascism means intensification of labour relations, absolutism of relationships and practices, sexism, enforcement, militarism aesthetics, xenophobia, hatred towards the different, vertical intergration in the way of decision taking, cult of the leader.

All the above features, create the ideology of fascism bred by values and behaviours of similar types.


ΦΕΒΡΟΥΑΡΙΟΣ
ΤΕΤΑΡΤΕΣ
19:30
ΠΟΥ?
ΑΦΙΕΡΩΜΑ ΣΤΟΝ
Luis Buñuel
3/2 - Los Olvidados
10/2 - The Exterminating Angel
17/2 - Belle de Jour
24/2 - Η Διακριτική Γοητεία της Μπουρζουαζίας
Libertatia
& ΚΛΑΚΕΤΑ
λ. στρατού 19
& σαρανταπόρου
λεωφορεία
3,7,10,11,31,39,58
στάση ευζώνων


ΑΦΙΕΡΩΜΑ ΣΤΟΝ
AKI KAURISMAKI
6/5 SHADOWS IN PARADISE (1986)
13/5 LA VIE DE BOHEME (1992)
20/5 MAN WITHOUT A PAST (2002)
27/5 LE HAVRE (2011)
ΤΕΤΑΡΤΕΣ ΜΑΙΟΥ
ΚΑΤΑΛΗΨΗ LIBERTATIA
LIBERTATIA
Λ. ΣΤΡΑΤΟΥ 19 & ΣΑΡΑΝΤΑΠΟΡΟΥ
ΛΕΩΦΟΡΕΙΑ 3,7,10,11,31,39,58 ΣΤΑΣΗ ΕΥΖΩΝΩΝ


ΑΦΙΕΡΩΜΑ
ΣΤΟΝ
KEN LOACH
3/6 KES 1969
17/6 MY NAME IS JOE 1998
10/6 LAND AND FREEDOM 1995
24/6 THE ANGELS SHARE 2012
ΤΕΤΑΡΤΕΣ ΙΟΥΝΙΟΥ ΣΤΙΣ 20:30
ΣΤΗ LIBERTATIA (ΑΥΛΗ)
λ. στρατού 19 & σαρανταπόρου
πρόσβαση: λεωφορεία 3,7,10,11,31,39,58 στάση ευζώνων



previous page: monthly features on movies directors

above: antifa/soli-demo to squats

Fascism today, we believe acts as the rear guard of the political and economic system and as a troubleshoot backup against radical attitudes.

Bringing together, reaction and anger creates an anti-party, against the political establishment (practice that brought the Italian phenomenon 1913-1919) operating in intimidating ways, to discipline the mass to unpopular measures.

The parallelism of modern Greece with the Weimar republic has common characteristics in terms of political instability, the specific character of capitalism in Greece, which bears feudal elements and violent proletarianization of parts of middle class. The feature that is not equivalent to the democracy of Weimar is the counterweight and the threat of a movement-party that will question ownership and wage labour, the ideals of fascism. Another point for consideration is that of globalization, the rise of the productive forces, or their non-existence on a global level that would threaten capitalism and the fact that there are coalition governments across Europe.

As said above, the objective conditions have changed, the economic "totalitarianism" is imposed with "democratic" consensus and the socio-political dependence, from the relation with the capital, is full and forced labour that has been replaced by a mixed economy. The objective of anti-fascist movement today is, to highlight the causes of the phenomenon and to combat it.

Through anti-fascism are also born actions (affirmations) of people in order to combat it. The relationship between theory and practice is dialectical and one shows who one really is via action.

Examining in total we should focus on the partial, the transformation of the person that makes up the whole.

Therefore the way one reproduces the personality in everyday life is the beginning of antifascism that completes the whole.

The attitude -perception- the behaviour, the inherent characteristics of the ideology that forms the base of society and affects the top and the desire of the people. For us the overvalue of labour, the coercive work, the daily reproduction of sexist standards, labour exploitative discipline standards, racial discrimination, class divisions, forms of cultural identity and education that follow or are affected by all the above characteristics and all the above embodied in some human-types, contribute in the creation of a fascist society.

Antifascism therefore, contributes in the altering of social reality through actions, improving our habits and living conditions by creating, the social counterbalance of communism in practice: self – management in production.

As it is mentioned above fascism serves the specific interests of the capital and its branches in similar situations (crisis, threat of communism, etc.). History shows that the interests of the urban class are conflicted and competing (capitalism). Therefore, we can see, without any pretext the continuity of the First in the Second World War whom in their essence are the same: expansionary wars for the exploitation of people. What differs, of course is the form (the way) and the intensity. The conditions for maturation of fascism, came to be in specific circumstances and are a national state matter.

Fascism highlights, the ruling of a dominant race, and consequently its interests are conflicting with the rest of the states-capitals. Referring from identifying urban democracy with fascism, we believe that anti-fascism cannot exist without it being also anti-capitalistic. Considering democracy though, and the perceptions towards it, different prisms open up to us. The democracy that is in our opinion, the essential component of the revolutionary-progressive forces, is the creation of equal opportunities (equality) common ownership, transparency and political liberalism.

Certainly, therefore we do not identify democracy or its admirers with fascism. We can see elements that can be cultivated, in the way of opposition to absolutism. We believe that in order for a real anti-fascist perspective to exist, the necessary procedure is the proletarian revolution, where the partnership amongst the ranks of the urban class is considered essential. Anti-fascism means, a political system with democratic characteristics.

*1 National Union of Greece (in Greek EEE): a anti-semitic nationalist party that established in 1927 and was mainly active in Thessaloniki and northern Greece. It didn't succeed to turn into a highly supported movement/party.

*2 Syriza: the governing party in Greece who is considered as a left one.

Kammenos: leader of a right-wing populistic party (Independent Greeks) which is participating in the governing coalition with Syriza.

★ Hypothesis in a discussion in which we were invited by Platypus.

Thessaloniki,2014